The
Angelus
Series

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Mary L. Green

August, 1914.

MAXIMS OF MGR. BENSON

Photograph] *[by Jerrard*

MGR. R. H. BENSON

Frontispiece

The Angelus Series

MAXIMS

FROM THE WRITINGS OF

MGR. BENSON

BY

THE COMPILER OF
"THOUGHTS FROM AUGUSTINE BIRRELL," ETC.

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FOREWORD

The Very Rev. Monsignor Robert Hugh Benson, the fourth son of Archbishop Benson of Canterbury, was born at Wellington College in 1871, and was educated at Eton and Trinity College, Cambridge. On leaving college he took orders in the Anglican Church, held curacies in East London and at Kemsing, near Sevenoaks, and in 1898 joined the Anglican Community of the Resurrection at Mirfield. In 1903 he was received into the Church at Woodchester Priory by Father Reginald Buckler, O.P., and he was ordained in Rome the following year. In 1911 he was appointed a Privy Chamberlain to His Holiness Pius X.

As an eloquent and earnest preacher,

Foreword

Monsignor Benson is one of the foremost men of his time; whilst in literature he has achieved no less a success, his books being marked by a strong mystical power and a really remarkable gift of delineating character.

His chief books are: "The King's Achievement," "Come Rack! Come Rope!" "The Conventionalists," "The Coward," "The Dawn of All," "The Necromancers," "None Other Gods," "A Winnowing," "The Religion of the Plain Man," "A City Set on a Hill," "Christ in the Church," "The Friendship of Christ," "The Confessions of a Convert," "The Sentimentalists," "A Mirror of Shalott," "Lord of the World," "A Book of the Love of Jesus," "The History of Richard Raynal Solitary," "The Queen's Tragedy," "By What Authority," "The Light Invisible," "An Average Man" (1913).

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MAXIMS

FROM THE WRITINGS OF

MGR. BENSON

JANUARY

I.

IT is not of much use to be entreated to turn over a new leaf, when you see no kind of reason for doing so.

None Other Gods.

II.

Emotions should be servants, not masters—or at least not tyrants.

The Sentimentalists.

III.

It is not in the features one by one that beauty lies, but rather in the co-incidence of them all.

Come Rack! Come Rope!

IV.

It is extremely easy to deceive oneself; and it is extremely hard not to be self-conscious and complacent—not to see only what one would wish to see.

The Confessions of a Convert.

V.

Faith is a gift which can be given or withdrawn; it is something infused into us, not produced by us.

A Mirror of Shalott.

VI.

One must not run at one's spade or hoe; one must exercise a wearisome self-control. . . . Survey the work to be done, turn slowly, and after a pause begin.

None Other Gods.

VII

Do not trust all who talk smoothly. Listen much and speak little.

The Queen's Tragedy.

VIII.

There is no such thing, of course, really as irreligion—except by a purely conventional use of the word. The "irreligious" man is one who has made up his mind either that there is no future world, or that it is so remote, as regards effectivity, as to have no bearing upon this. And that is a religion—at least it is a dogmatic creed —as much as any other.

The Dawn of All.

IX.

It is only the souls that do not love that go empty in this world.

The History of Richard Raynal Solitary.

X.

The heart is as divine a gift as the mind; and to neglect it in the search for God is to seek ruin.

Lord of the World.

XI.

Failure to perform an impossible task has, more than once in history, been the occasion of a startling personal success.

Introduction to The Angelical Cardinal.
(Reginald Pole).

XII.

Every really great achievement is inspired by motives of the heart, and not of the head; by feeling and passion, not by a calculation of probabilities.

The Light Invisible.

XIII.

Not to show one's feelings is as much a drawback sometimes as the wearing of the heart upon the sleeve.

By What Authority.

XIV.

We all win from God exactly what we deserve. We all get from God exactly what we really want of Him.

Christ in the Church.

XV.

To go to death, however painful, with honour and applause, or at least with the silence of respect, were easy. It is not hard to die upon a throne; but to live on a dunghill with Job, that is bitterness.

By What Authority.

XVI.

The way the will becomes strong is . . . by doing small things you've made up your mind to do, however much you don't want to do them at the time.

The Coward.

XVII.

If you have real ambitions to be of use in the world, it is impossible to regret one's increased sphere of usefulness.

An Average Man.

XVIII.

The individual saves his life by losing it, and realises the meaning of his own identity only by merging it in the commonwealth.

A City set on a Hill.

XIX.

"Progress" is meaningless unless there is to the mind of him who uses it some ideal standard or goal to which his idea of progress is related.

Infallibility and Tradition.

XX.

Honours and privileges are worth nothing if everyone has them. If we all wore crowns, the kings would go bareheaded.

The Dawn of All.

XXI.

Muscles become strong by doing small things—using small dumb-bells —over and over again; not by using huge dumb-bells once or twice.

The Coward.

XXII.

God only asks you to do your best.

The Religion of the Plain Man.

XXIII.

Do you know the way—if you're jealous or irritable—the way in which everything seems to fit in? Every single word the person you're suspicious of utters, all fits in and corroborates your idea. It isn't mere imagination: you have real facts, of a kind; but what's the matter is that you choose to take the facts in one way and not another. You select and arrange until the thing is perfectly convincing. And yet, you know, in nine cases out of ten it's simply a lie!

The Necromancers.

XXIV.

To "lose self" in a Society of some kind is the only means of saving self.

The Friendship of Christ.

XXV.

Making love is a very good way to pass the time, above all when that same time presses, and other disconcerting things should be spoken of instead.

Come Rack ! Come Rope !

XXVI.

To chivalrous souls a pathetic failure often appeals more than an excellent success.

The King's Achievement.

XXVII.

Democracy doesn't give the Average Man any real power at all. It swamps him among his fellows—that is to say, it kills his individuality ; and his individuality is the one thing he has which is worth anything.

The Dawn of All.

XXVIII.

There are perils in the height that are not perils on the earth.

The History of Richard Raynal Solitary.

XXIX.

There is no sin in temptation, and there can be no temptation without a lively image being presented to the mind.

The Queen's Tragedy.

XXX.

One is none the less liable to irritability in the East Wind, however much one may assert that an immortal soul ought to be impervious to atmospheric conditions.

An Average Man.

XXXI.

When competition ceases, effort ceases. Human nature is human nature, after all.

The Dawn of All.

FEBRUARY

I.

PHILOSOPHERS tell us that the value of existence lies not in the objects perceived, but in the powers of perception.

By What Authority.

II.

Experience and conflict, whether it end in victory or defeat, give the years to a man far more than the passing of time.

Come Rack! Come Rope.

III.

If religion were small enough for our intellects, it could not be great enough for our soul's requirements.

The Mirror of Shalott.

IV.

Religion . . . must at least touch the will; for however small our will may be, it is always large enough to be united to the will of God.

Christ in the Church.

V.

There is all the difference in the world between knowing that a catastrophe is going to happen, and knowing that it has happened.

None Other Gods.

VI.

To trust a friend is not to believe that he can do no wrong; we must trust no man like that; for all fall at times.

The Queen's Tragedy.

VII.

In these days, when there is so much enterprise, money has become, as it were, a living thing that grows; or, at the least, a tool that can be used.

By What Authority.

VIII.

It seems chiefly the function of the imagination to visualise facts, and it is an abuse of that faculty to employ it chiefly in visualising fancies.

The Light Invisible.

IX.

We suck out of all things a kind of essence that abides with us always.

The History of Richard Raynal Solitary.

X.

A man is what his will is ; or, rather, he will become so. Qualities like nerve and fortitude can certainly be acquired.

The Coward.

XI.

The sense of home-coming — that strange passion for a particular set of inanimate things ; or, at the most, for an association of ideas—has no parallel in human emotions.

By What Authority.

XII.

Men must have facts first and explanations afterwards.

Introduction to The Mustard Tree.

XIII.

There is nothing so irrepressible as human nature; nothing that so yearns to push itself forward.

The Friendship of Christ.

XIV.

There are a good many things one can't explain; and yet one doesn't instantly rush to the conclusion that they're done by the devil.

The Necromancers.

XV.

One man, after a glance at a fragment of bone, will reconstruct Hercules; another, after the entire skeleton stands before him, will even then question whether it is Hercules at all.

An Average Man.

XVI.

At death, if at any time, we see ourselves as we are, and display our true characters.

Infallibility and Tradition.

XVII.

It is scarcely likely that men on fire with success, whether military or commercial, will be patient of the restraints of religion.

By What Authority.

XVIII.

A girl always does learn to talk slang of just the wrong kind, ceasing to present the deportment of a lady without acquiring that of a gentleman.

An Average Man.

XIX.

Individuals cannot cohere closely unless they sacrifice something of their individuality.

A City set on a Hill.

XX.

Those who most confidently appeal to Reason are usually the very persons most controlled by Imagination.

Introduction to The Mustard Tree.

XXI.

The State can only give for economic reasons . . ., while the Church gives for the love of God, and the love of God never yet destroyed any man's self-respect.

The Dawn of All.

XXII.

Religion always is, and always has been, at the root of every world-movement.

The Dawn of All.

XXIII.

Religion is not one department of life (like art or biology); it cannot be segregated from the rest of our experience without ceasing to be true to itself: it is, on the contrary, either the sum of the whole of life, affecting and being affected by every single incident of life, or it is not true religion at all.

Introduction to Lady Lovat's Life of St. Teresa.

XXIV.

It needs more courage to refuse than to be foolhardy.

The Coward.

XXV.

Trust God whatever may befall. That is a good resolution; it is the way to win His blessing.

The Queen's Tragedy.

XXVI.

It is one of the signs of reality in the spiritual world that no one can ever describe so much as he knows.

The Light Invisible.

XXVII.

Innocence of a fault does not entirely do away with the distress and stigma of its punishment.

None Other Gods.

XXVIII.

The care of a smallish house resembles a telescope. It may be reduced to a very small compass and yet remain intact; or it may be prolonged to an almost incredible extent.

An Average Man.

XXIX

As a rule one realises self-consciousness, as philosophers tell us, by self-differentiation from what is not self.

The Mirror of Shalott.

MARCH

I.

WHENEVER your soul begins to be disturbed and anxious, put yourself in His hands, and refuse to decide for yourself. It is so easy.

By What Authority.

II.

Even if that were possible, it's foolish merely to regret things that are passed. There is always a best to be got out of them.

The Coward.

III.

So long as there is Sin in the world so long must there be Penance.

The Dawn of All.

IV.

A balanced soul, alight with a tranquil grace within, is not afraid to look at the darkness without.

The King's Achievement.

V

No one in the world can become wholly conventional before he is thirty years old

An Average Man.

VI.

Only intense self-importance makes men say that they are independent of exterior beauty. It's far more natural and simple to like beauty. Every child does.

The Dawn of All.

VII

Competition, founded upon the conflicting interests of individuals, is in reality far less productive of wealth and enterprise than co-operation, involving though it does the constant apparent sacrifice of the individual to the common interests.

A City set on a Hill.

VIII.

Your resolution should be to trust God, and to believe no evil lightly.

The Queen's Tragedy.

IX.

We are not here to judge, but to give our own account.

The King's Achievement.

X.

Every advance in spiritual life has its corresponding dangers; every step that we rise nearer God increases the depth of the gulf into which we may fall.

The Friendship of Christ.

XI.

"Inherited experience" is only rather a clumsy phrase—a piece of paper gummed up to cover a crack in the world.

The Necromancers.

XII.

Facts depend for their interpretation upon the point of view.

The Dawn of All.

XIII.

The fact that the single occupation of prayer appears idle or grotesque, or at the best mistaken, to men of our day, is but one more sign of how spiritual faculties are beginning to decay.

A Book of the Love of Jesus.

XIV.

It has been said that a Saint is one who always chooses the better of the two courses open to him at every step.

The Light Invisible.

XV.

Pessimism is regnant, if not supreme amongst us.

Dedication to the Sentimentalists

XVI.

Death, after all, reveals what life cannot; for at death we take not only a review of our past, but a look into the future.

The Death-beds of Bloody Mary and Good Queen Bess.

XVII.

It is one of the most dangerous things in the world to think oneself sensible; it is even more dangerous than to be told so.

None Other Gods.

XVIII.

It is Christ that prays in every soul in whom He lives.

Preface to Bands of Love.

XIX.

The temper of mind with which we regard eternity is of considerable importance as illustrating our view of the past.

The Death-beds of Bloody Mary and Good Queen Bess.

XX.

Divine truth must always be extreme; it must, so to speak, always overlap at both ends, just because it is Divine, and therefore much too big for this world.

Christ in the Church.

XXI.

Holiness seeks to propagate itself, becoming love as it does so, and cries out, "Be Holy, for I am Holy."

The Sanctity of the Church.

XXII.

For you who believe in God and the Catholic Church, and one or two other things, a convinced optimism is the only reasonable philosophy.

Dedication to the Sentimentalists.

XXIII.

The unimaginative need concrete images. There must be some channel for their aspirations to flow through.

Lord of the World.

XXIV.

Every man may err, but not the whole gathered together; for the whole hath a promise.

By What Authority.

XXV.

It would seem that grace has a certain power, accumulating through the centuries, of saturating even physical objects with its force, however men may rebel.

A Mirror of Shalott.

XXVI.

In love respect should come first and ardour second.

Come Rack! Come Rope!

XXVII.

A reaction, of course, or, rather, a series of them, is always to be found in every soul that is making any advance in the intellectual region.

The Religion of the Plain Man.

XXVIII.

When one stands at last upon high ground, it is extraordinarily difficult to trace the road behind by which one has approached: it winds, rises, falls, broadens, and narrows until the mind is bewildered.

The Confessions of a Convert.

XXIX.

The way of the spiritual path is strewn with the wrecks of souls that might have been friends of Christ.

The Friendship of Christ

XXX.

There is no limit to the power of a good woman.

The Sentimentalists.

XXXI

Remorse is easy enough, but repentance means love; and a soul that has lost her lover has lost her own power of loving.

Christ in the Church.

APRIL

I.

MAKE a rule of life by which you live —a rule about how you spend your day. And keep it; and go on keeping it.

The Coward.

II.

Our Lord does not leave us comfortless when He sends us sorrow.

The History of Richard Raynal Solitary.

III.

It needs a very pure intention, as well as great spiritual discernment, always to recognise the Divine Voice.

The Friendship of Christ.

IV.

If God be Truth, and God be Love, is it not absolutely inevitable that the Love of God should bring the Truth of God down to the level of the very simplest?

Christ in the Church.

V.

Doing is only of value so far as it contributes to Being. This is the point of existence—To Be.

The Conventionalists.

VI.

It is not only by the imitation of Christ, but by actual union with Him, that Love becomes and remains the driving force of the Soul.

An Average Man.

VII.

One can do no more than gather the straws that float on the surface, and try to trace the course and meaning of their movements.

Introduction to A City set on a Hill.

VIII.

If there be any towards whom you feel hardly, be zealous in the discerning of their virtues.

The Queen's Tragedy.

IX.

Evil spirits are at us all the time, trying to get in at any crack they can find. They take advantage of any weak spot anywhere.

The Necromancers.

X.

Sport is necessary for some natures. After all, the killing of creatures is necessary for man's food, and sport . . . is a survival of man's delight in obtaining food, and it requires certain noble qualities of endurance and skill.

The Light Invisible.

XI.

If conventions fall in ruins about the trampling traveller, and the most precious domestic ideals be upset, yet sometimes he must continue to trample.

The Conventionalists.

XII.

A hair's breadth is sometimes a great distance.

The Confessions of a Convert.

XIII.

One thing or the other must be the effect of a mood in which all things other than physical take on themselves an appearance of illusiveness: either the standard is lowered, and these things are treated as slightly doubtful: or the will sets its teeth and determines to live by them, whether they are doubtful or not.

None Other Gods.

XIV.

Better God beaten and denied, than all the world beside in prosperity.

The Mirror of Shalott.

XV.

You must work; the rest will come by-and-bye. Be strong and faithful.

Lord of the World.

XVI

It is a dreadful day when for the first time to a young man or maiden, any shadow of God, however unworthy, begins to tremble.

Come Rack! Come Rope!

XVII.

Sometimes we are foolish and identify our emotion with ourselves; and think that our moods are our character.

The Mirror of Shalott.

XVIII.

A broken heart and God's will done would be better than that God's will should be avoided.

Come Rack! Come Rope!

XIX.

When a soul reaches a certain pitch of conflict, it ceases to be absolutely logical ; it is rather a very tender, raw thing, with all its fibres stretched to agony, shrinking from the lightest touch, desiring to be dealt with only by Hands that have been pierced.

The Confessions of a Convert.

XX.

The intensest pain and the intensest joy lie close together.

The Light Invisible.

XXI.

To assimilate blindfold will sooner or later end in poisoning.

A City set on a Hill.

XXII.

Moral conviction—that conviction on which a man acts—does not always coincide with the intellectual process. Occasionally it outruns it, occasionally lags behind, and the first sign of its arrival is cessation of strain. The Intellect may still be busy, arranging, sorting, and classifying ; but the thing itself is done, and the soul leans back.

The Necromancers.

XXIII.

Every soul that loves is a treasure-house of all that she has ever loved.

The History of Richard Raynal Solitary.

XXIV.

Pride at having been resolute compensates for lost comfort.

The Sentimentalists.

XXV.

To conquer a motive or tame an imagination is at once more arduous and more far-reaching in its effects than a victory in merely outward matters.

The King's Achievement.

XXVI.

There is nothing more conventional than the convention of unconventionality.

An Average Man.

XXVII.

Because I want to see plainly . . . perhaps is the reason that I think I see it all so plainly.

By What Authority.

XXVIII.

To have a knowledge of the Creator is incalculably a more noble thing than to have a knowledge of His creation.

The Friendship of Christ.

XXIX.

The man who says, "Unless I *feel*, I will not believe," is as narrow and foolish as the man who says, "Unless I understand, I will not believe."

Christ in the Church.

XXX.

In a tremendous climax of anxiety there is no consecutiveness of thought, and very little orderly consideration at all.

The Coward.

MAY

I.

YOU'RE . . . you're quite sure you're not a funk?

The Coward

II.

That's the worst of these converts—they never can distinguish between faith and emotion!

The Sentimentalists.

III.

We all keep back lots of things. We don't shout out in the morning from our windows that we've slept very tolerably, and are just going to have our bath.

The Sentimentalists.

IV.

It is the oldest temptation in the world, and the most fruitful parent of sins, and the most dangerous temptation—in that it contains so much of truth—to regard self rather than God as the centre in which spiritual effort must originate.

Preface to Bands of Love.

V.

Nothing is so bad as not trusting God.

By What Authority.

VI.

The surfaces of the soul are a little raw on Monday mornings.

The Sentimentalists.

VII.

There are the two distinct planes on which many men, especially those who pay little or no attention to the soul, live continually. Either they continually seek distractions; they cannot be devout except in company or before an image; or else—as indeed many do who have even the gift of recollection—they dwell entirely upon considerations and mental images.

A Mirror of Shalott.

VIII.

Venial sins may torment a soul like hell.

The Queen's Tragedy.

IX.

Surely the King of Love needed no herald when Himself was near.

By What Authority.

X

In adolescence . . . there is a curious mingling of refinement and brutality, stupidity and tenderness.

By What Authority.

XI.

"Admiratio" is not admiration; it's a mild sort of scandal. It's an excellent word; it meets a felt want.

The Sentimentalists.

XII.

When the grasp upon Christ's divinity is sure and unfaltering, there is no danger that an intimate affection for His humanity will lead souls astray.

A Book of the Love of Jesus.

XIII

Men are once more acting along the lines which are, after all, those sanctioned by our Blessed Lord Himself in the words, "By their fruits you shall know them."

Introduction to The Mustard Tree.

XIV.

It is a tolerable definition of a bore that he is one who talks about himself when you want to talk about yourself; but the transposition of the sentence is not always true. A bore, certainly, always does that; but he who does that is not always a bore.

An Average Man.

XV.

You must not grieve too much. God Almighty can set all right.

The King's Achievement.

XVI.

Private judgment in matters of faith is nothing else than the beginning of disintegration.

Lord of the World.

XVII.

We know very little indeed about the inner working of our own selves. There's instinct, for instance. We know nothing about that, except that it is so.

The Necromancers.

XVIII.

A man's duty to God must come before all else.

Come Rack! Come Rope!

XIX.

If a soul lives long enough on the plane of sensuality or of ambition, she finds that Christ is worth less than nothing there.

Christ in the Church.

XX.

To be impulsive certainly leads to troublesome times, but also, sometimes it prevents them.

None Other Gods.

XXI.

Sometimes great difficulties are permitted only in order to strengthen character.

The Sentimentalists.

XXII.

Why are children always supposed to be gay? There is no solemnity in the world to be compared to the solemnity of a little boy or of his sister who has charge of him.

The Light Invisible.

XXIII.

No freedom is so great as that of the children of God who are fast bound by the perfect Law of Love and Liberty.

The Friendship of Christ.

XXIV.

Catholicism is the sum of all religions, and the Queen of them.

The Sentimentalists.

XXV.

You cannot trace the guidance of the Spirit of God, or diagnose His operations in the secret rooms of the soul. He seems at times to let good go, and to bring instead good out of evil, and light into voluntary darkness.

The Confessions of a Convert.

XXVI.

It was the man in the street who understood our Lord, and the doctor of the law who was perplexed and offended.

The Religion of the Plain Man.

XXVII.

A growing lad, while he is clumsier, yet manages to leap higher than a year ago.

By What Authority.

XXVIII.

The tragedy of a child over a broken doll is not less poignant than the anguish of a worshipper over a broken idol, or of a king over a ruined realm.

By What Authority.

XXIX.

The surest manner to perplex a man is to suggest to him that his brain is clouded.

The History of Richard Raynal Solitary.

XXX.

There is no cleansing process which has not within it a certain destructive power.

The Friendship of Christ.

XXXI.

A really brave man doesn't allow himself to be dominated by his imagination—the kind of man who gets the V.C. His will rules him ; or, rather, he rules himself through his will.

The Coward.

JUNE

I.

We are responsible for doing what we can.

The Sentimentalists.

II.

The Church, like her Master and His ordinances, must have an earthly as well as a divine nature, if she is to do His work.

A City set on a Hill.

III.

It is easy to be reckless and call it faith, but prudence and reasonable common sense are attributes of the Christian no less than trust in God.

The King's Achievement.

IV

You do not put the "Imitation of Christ" on the same shelf as the "Sporting Guide," though there is nothing whatever intrinsically sinful about the "Sporting Guide," and nothing intrinsically holy about the "Imitation." Only, you do not put them on the same shelf.

The Conventionalists.

V

A really high degree of proficiency in any particular subject invariably leads to atrophy in other directions.

None Other Gods.

VI

There is a certain far-distant object to which way must be made, regardless of obstacles.

The Conventionalists.

VII.

It is marvellous how our Lord sets His seal upon all that we do, if we will but attend to His working, and not think too highly upon what we do ourselves.

The History of Richard Raynal Solitary.

VIII.

In a true friendship, the weaker of the two must always, little by little, become conformed not only to the habits of life, but to the habits of thought, of the stronger.

The Friendship of Christ.

IX.

There is no happiness in the world comparable to that of the experience known as conversion.

An Average Man.

X.

The moment a soul recognises that there may be a joy in pain which is absent from pleasure, she has taken the first step towards the practical solution of the problem of pain.

Christ in the Church.

XI.

It is strange, sometimes, to find that some silent old lady has a power for sounding human character, which far shrewder persons lack.

By What Authority.

XII.

People in ignoble circumstances never do have any sense of proportion, or of their own impertinence.

An Average Man.

XIII.

The dreariest details of life—the little journeys in an omnibus, the sulphur of the Underground Railway, foggy mornings—all are rendered less opaque by a distant light on the horizon.

The Sentimentalists.

XIV.

To those who live largely in the imagination—who create rather than receive—reassurance, as well as apprehensiveness and depression, is always at their command.

The Coward.

XV.

Cast away authority, and authority shall forsake you!

By What Authority.

XVI.

Fervent adjurations, poured out even in dress-clothes in a fire-lit bedroom after dinner, need not always attain their explicit object.

The Conventionalists.

XVII.

The whole of Nature exists on the principle of vicarious suffering; and to reject Christianity because of the doctrine of the Atonement is to reject Nature itself on the same account.

Christ in the Church.

XVIII.

To recognise Christ in the sinner is not only to Christ's service, but to the sinner's as well.

The Friendship of Christ.

XIX.

Personality should reside in the will as in a castle, and issue orders to the passions and intellectual apprehensions, who, in their turn, should inform their master of external happenings and await his decision.

The Sentimentalists.

XX.

Life is nothing but a play and a pretence, and His will must be done, however much we rebel at it.

The History of Richard Raynal Solitary.

XXI.

Little things help the soul at first . . ., like the bindings of a peach-tree, that it may learn how to grow and bear its fruit.

The King's Achievement.

XXII.

We are all very simple; it is when we forget that, that we go wrong.

The Sentimentalists.

XXIII.

All good comes simply and solely from religion.

The Conventionalists.

XXIV.

Good intentions don't protect us in the least. To go to séances with good intentions is like holding a smoking-concert in a powder-magazine on behalf of an orphan asylum. It's not the least protection to open the concert with prayer. We've got no business there at all. So we're blown up just the same.

The Necromancers.

XXV.

Since God is approaching man, it is not a degradation, but a triumph of His love, that He should come so far down to meet him.

A City set on a Hill.

XXVI.

Conventions are what are puzzling; there is so much to disentangle. If you wait and pull gently and watch, things are very simple.

The Sentimentalists.

XXVII.

There is always a space of time between an incident happening and our perception of it—infinitesimally small if we are observing it; but yet it is there.

The Mirror of Shalott.

XXVIII.

The root of the matter does not lie in texts : it lies deeper : it lies in the character of every man.

An Average Man.

XXIX.

Youth is a disease that must be borne with patiently ! Time, indeed, will cure it : yet, until the cure is complete, elders must bear it as well as they can, and not seem to pay too much attention to it. A rigorous and prudent diet, long hours of sleep, plenty of occupation—these are the remedies for the fever !

Come Rack ! Come Rope !

XXX.

We were sent into the world to fulfil some end.

The Conventionalists.

JULY

I.

SPEAK from your heart. Be bold, yet not overbold.

By What Authority.

II.

Unconventionality is all very well in thought ; in fact, it is the spice of life. But it must be a philosophy to think by and not a rule to act by.

The Sentimentalists.

III.

You've got to live by your will, and not by your imagination — in quite small things.

The Coward.

IV.

Silence is the best treatment for over-strained nerves.

An Average Man.

V.

Picture the peace of the ransomed soul, that knows itself safe in the arms of God; that rejoices, even in this world, in the Light of His Face and the ecstasy of His embrace; that dwells by waters of comfort, and lies down in the green pastures of the Heavenly Love; while, round this little island of salvation in an ocean of terror, the thunders of wrath sound only as the noise of surge on a far-off reef.

By What Authority.

VI.

We lose nothing of what is good and sweet in the past.

The History of Richard Raynal Solitary.

VII.

Complacency is the one obstacle to progress—in finance, in art, in intellect, and in the things of the spirit.

Christ in the Church.

VIII.

Form small habits and make them laws!

The Sentimentalists.

IX.

The essence of a perfect friendship is that each friend reveals himself utterly to the other, flings aside his reserves, and shows himself for what he truly is.

The Friendship of Christ.

X.

You will fail sometimes, but not finally.

The King's Achievement.

XI.

The development of a nation is strangely paralleled by the development of an individual. There comes in both a period of adolescence, of the stirring of new powers, of an increase of strength, of the dawn of new ideals, of the awakening of self-consciousness.

By What Authority.

XII.

A spendthrift never reveals all his debts.

The Sentimentalists.

XIII

If a person's conscience tells him a certain religion is true, he's bound to follow it, whatever happens.

An Average Man.

XIV.

Man must have liberty—he was made for it ; but what liberty would that be which he has not learned to use ?

The Dawn of All.

XV.

It is extremely rare and original to be absolutely ordinary. . . . Didn't somebody say that there was nothing so uncommon as common sense ?

The Necromancers.

XVI.

The real and only satisfactory motive for submission does not lie in superficial things, but in the deep, still current of faith that comes from God direct, and bears the soul along.

A City set on a Hill.

XVII.

An appearance of carelessness is vital in true caution.

An Average Man.

XVIII.

No soul can be lost by following the simple and well-beaten path of ordinary devotion and prayer.

The Light Invisible.

XIX.

In thought there is something pleasing in a wholesome normality acquiesced in, not because of a lack of personal originality, but because it has been deliberately discovered to be the highest art of living.

The Sentimentalists.

XX.

A half-light with charity must be nearer to God's heart than the glare of a desert.

The Confessions of a Convert.

XXI.

You've got to eat the ash some day, but it's only the ash.

The Sentimentalists.

XXII.

The heart sometimes finds out things that the reason cannot.

Lord of the World.

XXIII.

The will is quite close to us; it is that through which we consciously act, after having heard the reasons for or against action suggested by the other faculties. But the will is, after all, a faculty of itself—not self itself.

The Mirror of Shalott.

XXIV.

What is talk? It is feeling that matters—inspiration, not expression.

The Sentimentalists.

XXV.

To love is to wish the other's highest good.

Come Rack! Come Rope!

XXVI.

A soul cannot be eternally satisfied with kindness, and a soothing murmur, and the singing of hymns.

The Confessions of a Convert.

XXVII.

It would be an incalculable relief to cease from striving, and to let self be merged in that Personality so amazingly strong and compelling.

The Necromancers.

XXVIII.

The time that really matters is the time between our religious exercises.

The Light Invisible.

XXIX.

The union of the Family lies in Love ; and Love is the only reconciliation of authority and liberty.

The Dawn of All.

XXX.

Forward and backward all in one ; that is the way a woman loves to be wooed.

By What Authority.

XXXI.

When a man falls in love suddenly, his whole centre changes. Up to that point he has, probably, referred everything to himself — considered things from his own point. When he falls in love the whole thing is shifted; he becomes a part of the circumference, perhaps even the whole circumference; someone else becomes the centre. For example, things he hears and sees are referred in future instantly to this other person; he ceases to be acquisitive. His entire life, if it is really love, is pulled sideways; he does not desire to get, but to give. That is why it is the noblest thing in the world.

The Mirror of Shalott.

AUGUST

I.

PRAY a good deal; one must be supple.

The Sentimentalists.

II.

You haven't any kind of business to say that anybody is narrow-minded just because he doesn't agree with your conception of the universe.

The Conventionalists.

III.

Faith, after all, is a Divine operation wrought in the dark, even though it may seem to be embodied in intellectual arguments and historical facts.

The Confessions of a Convert.

IV.

Love and Faith are as much realities as artistic faculties, and need similar cultivation.

Lord of the World.

V

Two equally sincere and intelligent souls may encounter the same external evidences and draw mutually exclusive conclusions from them.

The Confessions of a Convert.

VI.

It is impossible that an individual or a society should "be in Christ" if it does not manifest the character of Christ in its own.

The Sanctity of the Church.

VII.

Conventional people who think they have no limitations do more harm than any in the world; there is nothing more limiting.

The Sentimentalists.

VIII.

Listeners hear no good of themselves: and I suppose that's true of the other senses as well.

The Necromancers.

IX.

Growth means the unfolding of interior capacities through the assimilation of external substances.

A City set on a Hill.

X.

The intellect is the most superficial of our faculties ; there are simply scores of things that we cannot understand in the least, but of which, for all that, we are as certain as of our own existence. Next to that comes the emotion ; it is certainly nearer to us than intellect, though not much ; and thirdly comes the will.

The Mirror of Shalott.

XI.

The eyes of the soul should not be hindered by the eyes of the body.

The History of Richard Raynal Solitary.

XII.

Suffering should make a woman soft, not hard.

The Queen's Tragedy.

XIII.

The first condition of broad-mindedness is to recognise that one is narrow; if one does not, one omits the most crucial fact of all.

The Sentimentalists.

XIV.

The world would soon explode unless there were conventions to hold it together.

An Average Man.

XV.

It is a good deal more fashionable, and considered a great deal more 'spiritual,' to stand outside creeds and churches than within them.

Christ in the Church.

XVI.

Mere physical courage—the absence of fear—simply is not worth calling bravery. It's the bravery of the tiger, not the moral bravery of the man.

The Coward.

XVII.

It doesn't matter in the slightest what we do, so long as we've got to do it.

The Conventionalists.

XVIII.

The encrusted character cannot be melted: it is too late. It has been fused, and has hardened again. It cannot be fused again. It must be all broken away.

The Sentimentalists.

XIX.

It is possible for spiritual facts to represent themselves vividly and clearly to the intellect, so that the person to whom the intellectual vision is given does not, so to speak, "see" anything, but only "apprehends" something to be true.

The Light Invisible.

XX.

Conversion has to materialise in small actions as well as in great.

An Average Man.

XXI.

So long as self reigns . . . our whole instinct is, obviously, in some manner towards self-assertion.

The Friendship of Christ.

XXII.

To-day, as in Bethlehem, the bourgeois sits at home and discusses the census, while Shepherds and Kings adore in the stable.

Christ in the Church.

XXIII.

What you've got to do is to find out your vocation. You won't find it all in a minute.

The Conventionalists.

XXIV.

To perform without the gift of imagination is soul-slaying. The man is blessed that hath both eye and hand, tastes and means, alike.

The King's Achievement.

XXV.

Living on pride is windy diet.

The Sentimentalists.

XXVI.

There are two main ways of settling questions that come up for decision, and both ways are possible to a religious man. One way is to lay stress on the intellectual side, to weigh the arguments carefully, and decide, as it were, by reasoning alone; the other is to lay comparatively little stress on the arguments and the intellectual side generally, and to make the main effort lie in the aspiration of the will towards God for guidance.

The Light Invisible.

XXVII.

To see and dream without the power of performance is heart-breaking.

The King's Achievement.

XXVIII.

To feel extraordinarily small and unimportant is always a wholesome feeling.

The Conventionalists.

XXIX.

Since life is but a play, we are none of us Kings or Cardinals or poor men in reality; we are all of us mere children of our Father.

The Mirror of Shalott.

XXX.

In a soul's union with God nothing is lost which she unites with Him.

The Friendship of Christ.

XXXI.

The process of digestion in every organism separates the healthy and useful from the harmful and useless elements.

A City set on a Hill.

SEPTEMBER

I.

It has been said that charity is the pardoning of the unpardonable and the loving of the unlovable.

Christ in the Church.

II.

The race for wealth is ruining millions of souls to-day ; no less surely is keen intellectual competition ruining souls.

The Light Invisible.

III.

England has a wonderful central heart, but its circulation is not of the best, for all that.

An Average Man.

IV.

It is an appalling fact that again and again those who claim to be enjoying the most intimate friendship with God are distinguished by selfishness and a lack of charity towards their neighbours.

The Friendship of Christ.

V.

It has been said that Gothic architecture represents the soul aspiring to God, and that Renaissance or Romanesque architecture represents God tabernacling with men.

The Confessions of a Convert.

VI.

It has been said that the Cross is the symbol of absolutely endless expansion; it is never content. It points for ever and ever to four indefinitely receding points.

Christ in the Church.

VII.

It is certainly true of intellectual, as of all other riches, that they who possess them shall find difficulty in entering into the Kingdom of God.

The Light Invisible.

VIII.

No man can advance three paces on the road of perfection unless Jesus Christ walks beside him.

The Friendship of Christ.

IX.

It is a greater act to restore than to create, to bring the disobedient will back to obedience than to will it into existence, to reconcile enemies than to create worshippers, to redeem than to make.

The Friendship of Christ.

X.

There is a liberty which is a more intolerable slavery than the heaviest of chains.

The Confessions of a Convert.

XI.

Where God is not, there can be no communion with man, for the only reason by which one perceives another's soul, or understands that it is the soul of a man, and has a likeness to one's own, is that both are, in some measure, in God.

The History of Richard Raynal Solitary.

XII.

In a private drama it is not only one's puppets, but oneself, too, who occasionally grows into the part assigned by imagination.

An Average Man.

XIII.

Christ comes to each soul, all trusting as a friend, and in each He is betrayed over and over again.

Christ in the Church.

XIV.

Obedience to the will of God—or even what is merely believed to be the will of God—is actually more meritorious not less, when it is unaccompanied by emotional consolations and sensible fervour.

The Confessions of a Convert.

XV.

It is the maddening joy of the conscious companionship of Jesus Christ that has produced the lovers, and therefore the giants, of history.

The Friendship of Christ.

XVI.

There are few differences in this drab-coloured world so startling as those between various kinds of minds.

An Average Man.

XVII.

Just as in social things the essential bourgeois is one who, being tolerably well off, is completely complacent with his position, so in matters of mind "How hardly shall they who trust in riches," says our Lord, "enter into the Kingdom of Heaven."

Christ in the Church.

XVIII.

"Blessed are the pure in heart," said our Saviour—not "Blessed are the profound or acute of intellect"—for they shall see God.

The Light Invisible.

XIX.

There is but one thing in the world really worth pursuing—the knowledge of God.

Introduction to Lady Lovat's Life of St. Teresa.

XX.

Human friendships usually take their rise in some small external detail. We catch a phrase, we hear an inflection of a voice, we notice the look of the eyes, or a movement in walking; and the tiny experience seems to us like an initiation into a new world.

The Friendship of Christ.

XXI.

We may serve God by digging with the hands, or by talking friendly with our neighbour.

The History of Richard Raynal Solitary.

XXII.

Humility, obedience, simplicity — these are the virtues on which the Divine Friendship, as well as mere human friendships, alone can thrive.

Christ in the Church.

XXIII.

Talents are distributed unevenly, it is true : to one ten, and to another five ; but each has one pound, all alike.

The Light Invisible.

XXIV.

There is no obstinacy like religious obstinacy, for the spiritual man encourages himself in his wrong course by a conviction that he is following Divine guidance.

Christ in the Church.

XXV.

Sorrow, borne with resentment and bitterness, isolates the soul not only from God, but from her own fellows.

The Friendship of Christ.

XXVI.

The light that glimmers through carved tracery and heavy stains is enough to walk by, but little more.

The Confessions of a Convert.

XXVII.

A Problem Play gives the keenest sensations of pleasure to people who are chiefly preoccupied in ordinary life with that kind of subject; and the best of it is that it can always be defended along highly philosophical and human lines!

An Average Man.

XXVIII.

Faith depends not on intellectual, but on moral conditions.

The Light Invisible.

XXIX.

Humility and singleness of motive are far more important than patristic learning.

The Confessions of a Convert.

XXX.

There are two kinds of happiness for mortal men: there is that which is carnal and imperfect, and hangs on circumstances, and the health of the body and suchlike things; and there is that which is spiritually perfect, which hangs on nothing else than the doing of the will of God Almighty.

The History of Richard Raynal Solitary.

OCTOBER

I.

I DON'T know what further proof anyone wants of who our Lord is than that men and women find the keenest, and, in fact, their only joy, in serving Him and belonging to Him.

The Light Invisible.

II.

God's will is as energetic in the bewildering rush of the current as in the quiet, sheltered backwater.

The King's Achievement.

III.

All things work together for good, if one will but trust God.

An Average Man.

IV.

The love of Christ is a deeper thing than the mere presents He makes to His new friends.

The Friendship of Christ.

V.

A Church that appeals merely to ancient written words can be no more at the best than an antiquarian society.

The Confessions of a Convert.

VI.

Sensational incidents happen, as often as not, without even the rumour of a warning. Occasionally, indeed, they are led up to : the orchestra begins to gather its forces, the kettledrums to throb, the strings to tremble, the double-basses to roar, till the supreme bellowing crash is inevitable.

An Average Man.

VII.

Let Charity issue in good deeds. Let us be foremost in them.

Lord of the World.

VIII.

The cruellest nickname ever given to a really beautiful thing is that of calf-love. Certainly it has its clumsiness and its crudeness, but these result simply from the fact that the instruments of expression are not adequate.

The Coward.

IX.

To gain even an approximately adequate idea of the original, it is necessary to have a number of illustrations.

Introduction to Lady Lovat's Life of St. Teresa.

X.

Every soul that tries, however poorly, to serve God knows by experience those heavinesses by which our Lord tests and confirms His own.

The Light Invisible.

XI.

The literary point of view is not the most important question in judging of a sermon.

The Light Invisible.

XII.

The demand of constant effort at self-control, and finally of actual sympathy, is precisely the means by which the soul gains the virtues.

The Friendship of Christ.

XIII.

Self-sacrifice and chivalry, and even art, all come from the heart.

Lord of the World.

XIV.

There come moments to every man when every faculty, so to speak, is at rest in its object—when personality fits life as a key a lock, when life gently closes round personality, and each explains and understands perfectly the other. It is not that one knows the answer to everything, but rather that there is an answer to everything, so adequate, and yet so transcendent, that there is room for nothing but content.

The Conventionalists.

XV.

Human emotion has a power of influencing or saturating inanimate nature.

The Light Invisible.

XVI.

There are few catastrophes so great and irremediable as those that follow an excess of zeal.

A Winnowing.

XVII.

It would be rash for a little shopkeeper of no particular ability to compete with Rothschild.

The Light Invisible

XVIII.

Faith can and does exist, quite apart from intellect, and to increase or develop the one often means the decrease and incoherence of the other.

The Light Invisible.

XIX.

I have lived too much in the sweetness of God and forgotten His sorrows!

The Light Invisible.

XX.

The mind of an average man—above all when he is scarcely more than just a man—is all but infinitely complex. Yet if there is one thing that rises dominant and rigid out of the myriad motives and desires and faculties that twine and intertwine beneath, it is the power of an astounding self-deception.

An Average Man.

XXI.

In Christ's name let us *begin*, for Christ has finished.

Christ in the Church.

XXII.

The object of religion is that the soul should serve God, not that God should serve the soul.

The Friendship of Christ.

XXIII.

If faith did not exist apart from intellect, clever people would have a better hope of salvation than stupid people ; and that is absurd—as absurd as if rich people should be nearer God than poor people.

The Light Invisible.

XXIV.

The lines of the world, as it were, run up into gloom.

The Confessions of a Convert.

XXV.

We have continually to test the reality of our devotion to Him by our practical devotion to one another.

The Friendship of Christ.

XXVI.

Surely intellect is a gift of God, and therefore may adorn faith, as any other gift may do.

The Light Invisible.

XXVII.

Money is power, and Power is an attribute: it must surely be taken into account then.

An Average Man.

XXVIII.

Christ is laying His Cross on you. It is a great honour.

An Average Man.

XXIX.

There are various kinds of pride—the noisy pride of the self-made man, the eloquent pride of the enthusiast, the steady, assertive pride of the sovereign—but there is no pride in the universe such as that dead, silent pride, claiming nothing, yet certain of everything.

The Coward.

XXX.

The mysteries of God are unveiled by those who carry them first by assault.

The Light Invisible.

October

XXXI.

The young male desires a competitor competent enough to be worth facing, inferior enough to be secure of beating, and pleasant enough to protect.

The Conventionalists.

NOVEMBER

I.

EACH soul is as great as the world, and in each soul there is room for all the tragedies of the world to be re-enacted, as every puddle is great enough to hold the sun.

Christ in the Church.

II.

No man can be a friend of Jesus Christ who is not a friend to his neighbour.

The Friendship of Christ.

III.

If a mistaken marriage can be purgatory, mistaken celibacy is hell.

The Conventionalists.

IV.

Education is no more a very important question than wealth—at least, so far as you mean by education instruction in demonstrable facts or exact sciences.

The Light Invisible.

V.

Work out this new lesson—bring every action, word, and thought to the bar of Love and Justice.

Lord of the World.

VI.

The conventional view ruins more lives than all fanaticism put together.

The Coward.

VII.

It is not only we who thirst and knock : it is God who, thirsting for our love, died upon the Cross that He might open the Kingdom of Heaven to all believers.

The Confessions of a Convert.

VIII.

Intellect has nothing more to do with faith really than jewels have to do with a beautiful woman.

The Light Invisible.

IX.

By being received into the Church, the soul is reconciled to God.

Lord of the World.

X.

Religion admits the heart and the whole man to the witness-box, while science only admits the head—scarcely even the senses.

The Light Invisible.

XI.

Love which, as the proverb implies, loses at least one eye, seems to have the other remarkably enlightened.

The Conventionalists.

XII.

It is not true that it is only with the soul that God is perceived or served.

The History of Richard Raynal Solitary.

XIII.

Sometimes faith is far more beautiful unadorned, and it is quite possible to crush a delicate and growing faith with a weight of learned arguments intended to adorn and perfect it.

The Light Invisible.

XIV.

God's majesty speaks to us by the works of His Almighty Hands.

The History of Richard Raynal Solitary.

XV.

The principle of our Lord's promises is, "act as if it were true, and light will be given."

The Light Invisible.

XVI.

It is quite as often untrue as it is true, that a burnt child fears the fire; burnt children sometimes love it, or, at any rate, cannot keep away from it.

The Conventionalists.

XVII.

Christian apologetics are only really useful in the mouth of one who realises their entire inadequacy.

The Light Invisible.

XVIII.

The reconciling of a soul to God is a greater thing than the reconciling of East to West.

Lord of the World.

XIX.

The religious view is that in order to find out anything worth knowing, your faith must always be a little in advance of your evidence; you must advance *en échelon*.

The Light Invisible.

XX.

Hostility is as indefinable as love, and as unmistakable.

The Conventionalists.

XXI.

One is always rather disappointed when a human being takes with alacrity a lower ground than he need.

The Conventionalists.

XXII.

You can, by arguments, draw a number of lines that converge towards God, and render His existence and His attributes probable; but you cannot reach Him along those lines.

The Light Invisible.

XXIII.

Co-operation is the one hope of the world.

Lord of the World.

XXIV.

All who set not their minds on this world are accounted fools; but who will be the merrier in the world that is to come?

The History of Richard Raynal Solitary.

XXV.

Intellect has not much to do with the knowledge of God, and the things which He hides from the wise and prudent He reveals to babes.

The Light Invisible.

XXVI.

Conscience illuminated by the presence of Jesus Christ in the heart must be the guide of every man.

Christ in the Church.

XXVII.

It is an intoxicating mixture that is composed of Pity and Admiration and ordinary clean human love.

An Average Man.

XXVIII.

Those who have the faith of children have also the troubles of children.

The Light Invisible.

XXIX.

Children are not gay and light-hearted, except now and then—just as men and women are not serious, except now and then.

Come Rack! Come Rope!

XXX.

When a young man begins to think of his responsibilities and the serious call to a secular life that they may involve, his conscience needs watching.

An Average Man.

DECEMBER

I.

It is an extraordinarily difficult problem as to how much one must interfere, and how far refrain.

The Conventionalists.

II.

A Problem Play means a drama that plants its feet firmly along the very edge of the Ten Commandments, particularly of one of them that occurs towards the end.

An Average Man.

III.

Man's highest life does not consist in self-expression, but in self-sacrifice.

Christ in the Church.

IV.

Starve the imagination and feed the will. It's for the want of that, in these days of nervous systems and rush and excitement, that so many people break down.

The Coward.

V.

Every thought, word, action, silence, and self-repression in the Incarnate Life of the Word of God is full of spiritual significance and effectiveness.

Preface to Bonds of Love.

VI.

No man could bear to live if he knew all that was happening in the world at one time.

The History of Richard Raynal Solitary.

VII.

To analyse in words a psychological impression is always difficult.

The Conventionalists.

VIII.

The end and lesson is the same—that Christ purges His friends of all that is not of Him; that He leaves them nothing of themselves, in order that He may be wholly theirs; for no soul can learn the strength and the love of God until she has cast her own weight upon Him.

The Friendship of Christ.

IX.

There is always clay mixed with gold.

The King's Achievement.

X.

When a plainly sensible and controlled young woman takes up a position of superiority, she is apt, unless the young man in her company happens to be in love with her—and sometimes even when he is—to provoke and irritate him into a camp of opposition.

The Necromancers.

XI.

It is a question whether it is better to be normal and imperceptive and conventional, or to be abnormal and intuitive and passionate.

The Conventionalists.

XII.

How can the lump be leavened if the leaven be withdrawn!

The Light Invisible.

XIII.

The soul must always be seeking, always gazing up through the darkness to a God who hides Himself.

The Confessions of a Convert.

XIV.

The failure of Christianity to unite all men one to another rested not upon its feebleness, but its strength ; its lines met in eternity, not in time.

Lord of the World.

XV.

Madness lies in every passion—in human love and music and idealism—in fact, in everything that is not what is called normal, in everything as soon as it looms larger than other interests.

The Conventionalists.

XVI.

It is in silence that God is known, and through mysteries that He declares Himself.

The Confessions of a Convert.

XVII.

The most thorough-going republicans cannot avoid the necessity of a President's chair, and although the greatest pains may be taken to distinguish its occupant from a monarch, yet when all is done, the differences lie chiefly in such external details as the insignia of office, his length of tenure, and the claims of his son to succeed him.

A City set on a Hill.

XVIII.

The point of our existence here is to know God.

The Light Invisible.

XIX.

No two souls are the same ; no two sheep are the same, but the sheep nature is one, and you will have to learn that for yourself.

The King's Achievement.

XX.

The friend of God must be as a little child, as the Gospel tells us, and when the soul is quiet there is no difficulty in knowing what must be done.

The History of Richard Raynal Solitary.

XXI.

It is exceedingly hard for an amateur not to over-act his part.

An Average Man.

XXII.

There is nothing commoner than for people to try and kill their own conscience.

The Conventionalists.

XXIII.

It is only when impulses are obeyed or gratified that we discover that often, after all, they have risen from self—from association, or memory, or education, or even from hidden pride and self-interest — and lead to spiritual disaster.

The Friendship of Christ.

XXIV.

You must not scold me, you must leave me my conscience.

The King's Achievement.

XXV.

We can change, slowly and steadily, if we set our will to it.

The Coward.

XXVI.

Real love seeks not to possess, but to be possessed; not, so to speak, to devour the beloved, to satisfy self with the beloved, but the exact contrary—to be devoured and to satisfy.

Christ in the Church.

XXVII.

No one in the world except a mortified saint is actually displeased at the fact of becoming rather important.

An Average Man.

XXVIII.

The fire that kindles also burns.

The Conventionalists.

XXIX.

There be two kinds of men in the world—those that love solitude, and those that hate it; for there be two kinds of souls—the full and the empty. Those that be full have enough to occupy them with, and those that be empty are for ever seeking somewhat wherewith to occupy them.

The History of Richard Raynal Solitary.

XXX.

Intense quiet can co-exist with intense activity.

The Light Invisible.

XXXI.

Certainly blessed are they that are "ambitious"; but the ambition must be pursued not by self-assertion, but by self-extinction.

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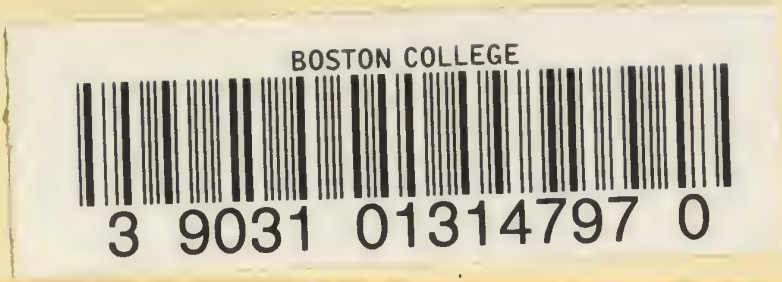

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